

# CHRISTIAN INTELLIGENCER.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

PAYABLE AT THE END OF SIX MONTHS

VOL. IV.

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## Practical.

FOR THE CHRISTIAN INTELLIGENCER.

### ON INTEMPERANCE.

Mr. EDITOR—I have just finished the perusal of an able and interesting Essay on the evils of Intemperance, and being deeply impressed with the importance of the subject, and the necessity of guarding the rising generation against so pernicious a habit, I have thought proper to commit to paper such observations as might occur to my mind, and present them to you for publication in the *Intelligencer*, should you think they would subserve the interests of morality and virtue.

The attention of the temperate and reflecting cannot be too often directed to the alarming, and I fear, fast increasing evils of *intemperance*. By meditation on this disgusting and dreadful topic, they may not only shape their course, so as to steer clear of the rocks on which thousands have been wrecked and ruined, but they may also render themselves serviceable to the youth and rising generation, by giving such directions and admonitions, as wisdom and prudence may dictate. And even a few desirable cases may occur, wherein the unfortunate subject of peace-destroying intemperance, may come to himself, arise from his self-produced degradation, return to his house of steady habits, and being again at home, enjoy himself in a rational and sober manner; though it is not to be expected that instances like this, will be frequent. But could I flatter myself that these desultory remarks could be the means of effectuating one reformation of that description, my recompense would be ample.

We should not only consider the negative injuries of inebriety, but dwell with painful solicitude on the positive evils, which follow in its train. It not only destroys the person who indulges in excess, but reduces whole families to the most unpleasant poverty and wretched dependence. At least *one half*, if not two thirds of the State paupers, become such, in consequence of their own, or some other person's excessive use of *strong drink*. So that the bacchanalian throws an enormous burthen on community, in addition to the seeds of iniquity and crime, which he profusely scatters in every direction around him. Torrents of oaths pouring from his lips, his very breath is destructive, like a pestilence. The youth and children are insensibly affected with this moral poison. Upon the moderate supposition that *one* intemperate man would, in the course of *ten years* corrupt and decoy into the same fearful vortex, *five more*, and that each of those would occasion the same degree of evil, and so on to all who should be thus destroyed in a century, the aggregate of evil, proceeding from *that one man*, would be incalculable.

The intemperate person dishonors his adorable Maker by treating his work and his word with contempt, demolishing and treading under foot the noblest workmanship of Heaven. He renders those miserable that would otherwise abound in happiness. Look at his heart-broken wife, parents, or friends; behold the rags and wretchedness of his offspring, if he have any; see him rend the delicate ties of kindred, dash the cup of social bliss, sever the bonds of society and religion, and with the fury of evil demons, embitter and poison the charming delights of the domestic circle; converting the sweets of HOME, (O heavenly word!) into "a hell upon earth." Excessive drinking naturally leads to every species of crime, and every degree of suffering. The drunkard blasphemes against God, dishonors relatives, steals, and kills friend or foe; swears falsely, and violates every command of God or precept of man, if opportunity presents. No restraints can be influential over one, who is the slave of intemperance; he puts reason, morality, law and gospel, at defiance. Like the tornado, he is by man, uncontrollable.

No one will pretend that I have overrated the intolerable evils of intemperance. Nay, the representation, appalling as it is, comes vastly, not to say infinitely, short of the original. There is no redeeming good, to counteract the wide-spreading desolations of this excessive habit. It stalks abroad with Cain-like malignity, nor listens to the gentle reproofs of female worth, the tender shrieks of infant sufferings, nor the humble entreaties of parental or filial solicitude. Regardless of the consequences, it scatters fire-brands, arrows and death. Name, if thou canst, candid reader, the crime to which intemperance has not conducted its votaries.

Alas! alas! and will our favored countrymen continue to abuse the blessings of God? Will they swallow the intoxicating, maddening, life-destroying draught? Will so many fellow mortals voluntarily give themselves up to a habit, that stares them in the face, roaring aloud, "*degradation! misery! death!*" Oh, that all may take warning and flee from a precipice, whence millions have plunged into the dark billows of ruin.

OBSERVATOR.

FOR THE CHRISTIAN INTELLIGENCER.

### DEDICATION OF CHILDREN.

Mr. EDITOR,—In offering this article for insertion in your useful paper, it is proper, that I should explain my design, and present the objects which I have in view. I find that the Universalists generally, are not in the habit of offering their children in baptism by water, neither are adults often baptized; the ministers of that order perform the office of DEDICATION, as it is called, without the use of water. This ceremony appears to be founded on an act of our Savior, recorded in Matt. xix. 13—15, and Mark x. 13—16. From the brief history of this transaction, it appears, that the persons who brought their children to Christ, were convinced that he was some great and exalted character, and perhaps they believed him to be the Messiah. With these impressions, they wished our Lord to BLESS their infant offspring; & as it was his constant practice to improve every opportunity that presented, to impart useful truths to his disciples and others, and to avail himself of every incident, that could be employed to subserve the interests of his kingdom, he complied with the requests of the parents, and pronounced his blessing on their children. What were the words which Jesus used on this occasion, we are not informed. The preachers, who profess to imitate him, in the dedication of children, use the words with which Aaron was commanded to bless the children of Israel, as recorded in Numbers vi. 23—26.

The transaction to which I have alluded, does not appear from the history, to have been an institution of Jesus Christ, intended to be perpetuated in his church. The use which he made of it is quite evident. He led the minds of the spectators to the character which the subjects of his kingdom must sustain; and this is often represented by the innocence, meekness, and docility of LITTLE CHILDREN. But there is a great difference between this transaction, and one intended to form an institution in the church. We do not read that Christ commanded his apostles to practice the blessing little children or adults, as a Christian rite. We have no account that any of them ever did practise it. Nor is there evidence from the fathers who lived and wrote but a few years subsequent to the apostolic age, that this practice was used in the church. Ecclesiastical history is silent on this subject. Yet the scriptures, and every history of the church speak of baptism by water as an institution of Christ. Now if the DEDICATION OF CHILDREN be not an institution of the Head of the Christian Church, who has the power to introduce, and use it, as if it were such? If our Lord had perceived the utility of this practice, as a perpetual usage in his church, would he not have enjoined it on his ministers? And as he has not, is it not assuming too much to introduce and maintain the practice? Has a Christian minister a right to lay a burden on the shoulders of the disciples, which their Master never imposed? I hope these questions will receive some attention.

I do not propose these inquiries, because I am opposed to the use of external services. Some such seem to be necessary to the interests of religion; as otherwise, they would never have been instituted or countenanced. But I ask, why should we disuse a practice, which, to say the least, certainly was countenanced by our Savior, and introduce a new one, and give it all the importance of an institution? If the practice of baptism by water has been misunderstood and perverted, so may the practice of dedication be. It is not difficult for this office to become, by continued use, a very sacred, and even an indispensable rite, in the view of those who are accustomed to the performance of it. I will only add, that, though we do read, that little children were made the subjects of our Saviour's benediction, and are furnished with the reason why he blessed them, yet we have no account of a similar transaction with respect to adults; but

at the present day, the latter are likewise publicly dedicated. ECCLESIA.

SELECTED FOR THE CHRISTIAN INTELLIGENCER.

### ON A CHANGE OF SENTIMENTS.

If the reader has candor and docility enough to adopt the faith of all God's holy prophets, by the mouth of whom he has spoken of the Restitution of All things—Acts iii. 21, he is now presented with the difficulties he must expect to encounter, in the profession and vindication of his belief.

1. If he has been a member of a church, it will cause no small grief of feeling, to advance any idea that must serve to separate him from it. Most churches are now so tenacious of their distinctions, that the least vibration from it serves to break church fellowship. His servant, the author, has had two cups of the kind to drink, and may know how to sympathize in this particular. But notwithstanding the difficulty of the procedure, the benefit derived from it, is more than a compensation. It is a great source of information, to enter into the spirit and tenets of different orders, and to ascertain the different truths peculiar to each order, and the relation between them. It serves remarkably to shew the variety and harmony of the scriptures.

2. Whoever would oppose any error that is found in any creed, in any church, especially if it be a fundamental error, must not expect that his character will be handled very tenderly. And perhaps his nearest friends, such as he once was the most intimate with, in the error opposed, will conceive the greatest jealousies against him: And this is but meet, that such as were associates in any wrong, should be instruments of chastisement to each other. It is morally impossible for the best of human beings to do justice to any one who boldly opposes his errors. Most of the articles of faith, in churches, may be compared to the decoction of herbs. The natural state of the scriptures, like the mother Earth, affords what is healthful to every constitution; but when they are put to the torture for the sake of a little more precision, they become intoxicating, and whoever drinks very deeply into this cup of intoxication,\* like the user of ardent spirits, will become more attached to it, and lose by degrees, his reason upon other subjects, and proportionably increase in his prejudice against all who speak against it! And according to the blindness which men have in any error, they are not scrupulous in their measures of supporting it. Whoever is urged on to vindicate any falsehood under the notion of doing God service, has his conscience so far blind, as to the means of effecting his end. If ever a man ought to be cautioned against trusting in any brother, it is at this time.

3. Giving up any error, which any person has long imbibed, occasions very great commotions of mind. When any important error has been rooted in the soul, it generates such regions of darkness, that when it is broken up, the thoughts are in danger of being obscured by the smoke of the pit, and the helm of reason, of losing its influence in the torrent of unbelief. Cautious steps are now necessary. Better not come to this crisis, than not succeed. Whoever is driven back will be obliged to hold a useless combat with reason all his days, unless he can recover strength to prosecute his enterprise again. These difficulties, though often considered as an argument against the propriety of the way, should encourage the spiritual soldier to put on fortitude. The greater the conflict, the more glorious the victory. And if the soul be careful not to go one step beyond where the plainest facts can accompany it, without any regard to the confused clamorings of unbelief and tradition, there will be no doubt of success. The apostle Peter had imbibed the notion, that a part of men were to be saved; and it was so rooted in him as to continue for a considerable time after he had preached and done miracles in Christ's name; and when God told him to arise and eat of all manner of beasts and fowls of the air, he said, "not so Lord," but the Spirit soon convinced him that the Gentiles as well as the Jews must be saved by Jesus Christ; he, therefore, went and preached the gospel unto them, though at first it did well nigh cost him the fellowship of his brethren, notwithstanding the power of God, which was manifest in his behalf.

\*See Rev. xvii. 2—4.



## Doctrinal.

FOR THE CHRISTIAN INTELLIGENCER.

## AN EXPLANATION.

"If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. xv. 19.

Having carefully considered the above, in its proper connexion, for the purpose of ascertaining what the author advanced concerning a future state, the result of the investigation is, that he has no where inculcated a belief in any other mode or state of existence than that, upon which all who were then dead, or should die, would enter, when "this mortal shall put on immortality." If St. Paul believed in an intermediate state of existence between the death and resurrection of the body, how shall we reconcile such a belief with the following? "For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." If it was the apostle's meaning that, the righteous at death passed into heaven, or some other intermediate state of happiness, (and heaven is no other than that, if common opinion be true) with what propriety did he say, "If there is no resurrection of the dead, then they also that are fallen asleep in Christ, are perished?" Can it in truth be said of persons who are alive and happy in heaven, or any other place, that they have perished; when in truth, they have only put off that body of death, in which they groaned, being burthened?

Again; "If in this life only we have hope in Christ, we are of all men most miserable"—if so be that the dead rise not? But why should a disbelief in the resurrection, make them so much more miserable than other Jews or Gentiles, to whose minds "life and immortality" had not been brought to light by the gospel? Would a belief of entering heaven at death, (when the immortal soul, as we are told by many, will mount on wings of light,) make the christians at Corinth more miserable, than Gentile notions of a future state, rendered their votaries? or more miserable than the Jewish traditions of dead Jews being alive and well in Abraham's bosom, rendered that superstitious people? Would the disbelief in the fact, (admitting it to be one) that at some unknown period in eternity, we should be brought down from heaven to earth, to rejoin our once mortal part, render us "of all men most miserable?" Such unbelief could not be a source of misery, to any one. But if the light of revelation had eradicated from our minds, the vain and chimerical notions of an intermediate state, and taught us to look for immortal life as brought to light by the Lord Jesus, in his resurrection state, and no other, and should we fall away from the only hope in the gospel, and disbelieve in the resurrection of the dead, it might with the strictest propriety be said, that having lost our hope in future existence and bliss, we were of all men most miserable. What disappointment could be so great, as that occasioned by blasting one's hope in the glories of eternity? What are all the riches, honors and excellencies of earth, compared with the immortal felicity of a future state? The meaning of the apostle, undoubtedly was, that since the faith and hope of the christians had rested on the revelation of everlasting life and felicity, as made known through the resurrection of the Son of God, their mortification and disappointment would be unequalled, were they constrained to renounce and give up those blissful expectations.

The apostle "preached Jesus and the resurrection," which was "to the Jews a stumbling-block, and to the Greeks foolishness;" and well they might consider such preaching foolish, while they believed that their "mighty dead," were already in heaven. And how can the scripture doctrine of a resurrection be considered any thing better, by those who expect to come from heaven to be again clothed with the body, which they put off, at death? Such an event would not be a resurrection of intelligent beings, but simply of the tabernacle or house, in which such beings had a momentary residence. The bible teaches us that "the dead shall be raised incorruptible," and those who then remain alive, be "changed in a moment, in the twinkling of an eye." But would not such a resurrection be unnecessary, if future existence and felicity did by no means depend upon it? Some might be ready to answer, perhaps, that men are raised from the dead, in order to punish the wicked. That, however, is a far-fetched conclusion, since, according to that doctrine which Saurin calls a "mortal poison"—rendering life itself a cruel bitter, the wicked could as well be miserable, and the righteous happy, in a disembodied state. But our present inquiry is not, whether sin and misery, belongs to the resurrection world. Therefore, leaving that "mortal poison," with the wise men after the flesh with whom it originated, I shall conclude, by calling upon all our readers,

By faith to look thro' death's dark gloom of night,  
To the bright worlds above of heav'nly light,  
Where faith and hope shall be exchang'd for sight;  
When the last trump shall bid the dead arise,  
From death's long sleep to mansions in the skies.

FRANKFORT.

FOR THE CHRISTIAN INTELLIGENCER.

## REMARKS, &amp;c.

Mr. Editor—Not long since I attended a meeting in the town of S—, and was some surprized at hearing the preacher assert that, "In consequence of sin, all men have died the death temporal, spiritual and eternal." I waited patiently to hear him adduce some evidence or argument to prove his position; not believing he could suppose his parishioners were so unacquainted with the Scriptures, as to take such an assertion for granted, though it proceeded from a learned Curate. But in this I was disappointed; it had to stand without a single passage from Holy Writ, or an argument drawn from the reason and fitness of things to support it. As I had not so learned Christ, it appeared to me inconsistent, dark and mysterious; and even after serious and prayerful meditation on the subject, I am unable to conceive how it could be possible for any to be finally saved, if it is true that all are eternally dead. It has frequently been stated that, in consequence of sin, all men were made liable to eternal death; but the idea is new, that all have actually died in that manner. The declaration of Jehovah, to our first parents was unconditional,—In the day thou eatest thereof thou shalt surely die. But orthodoxy appears to have compounded (or rather confounded) phrases, so as to make it read thus—If you repent you shall not surely die; not considering that repentance is designed to restore from that spiritual death, in which all are dead, in that all have sinned. But if the death denounced had been eternal, do not our Limitarian friends discover, they must confront the positive declaration of God himself, in order to provide a way for the salvation of one individual of the human family. If they say that any shall not die the death threatened, do they not contradict Jehovah? Did He inform our first parents that they might sin, and yet escape death? No, I venture the assertion that no such language was addressed to them. The denunciation was "In the day thou eatest thereof, thou shalt surely die." Now if this death involved eternal consequences, could an escape be provided, without violating the declaration above cited? Impossible. Indeed, I am satisfied that all who will reflect on this point with candor, will discover the inconsistency of such an idea. Would it not be preaching "the Devil's old notes," to say that any part of the human race should not die, according to the Divine threatening? Were that the case, they might boldly say, God doth know that you will repent and be eternally happy, notwithstanding he has said, "you shall surely die." Thus should we give the lie direct, to the infinite fountain of truth eternal.

But I shudder at the blasphemy of such a doctrine. It is at war with all Heaven's attributes, and with the word of God itself. The Son of God came into our world, to save men from the state of spiritual death, in which, by transgression, they were involved. Had not the world been dead in trespasses and sins, the interposition of redeeming grace, had been unnecessary. The testimony of the Scriptures is sufficient to settle all queries upon this point; for there we are assured that, "The love of Christ constraineth us because we thus judge, that if one died for all, then were all dead; and that he died for all; that they which live, should not henceforth live unto themselves, but unto him who died for them and rose again." And Jesus saith, "Whosoever believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die," (i. e. again, or the second death) by apostasy. Finally, nothing can be plainer from the Divine Record, than that the Saviour came to raise man from sin to holiness, from death to life, and from earth to Heaven. We have soberly to lament that this sin-opposing and soul-delivering theme is not more generally attended to in our land and world; and that it is not more experimentally realized by all who are in any degree enabled to behold its consistency, beauty, and excellency. May the Lord sanctify these remarks, to the benefit of many. B. B. Sangerville, April, 1825.

FROM THE (Charleston, S. C.) UNITARIAN DEFENDANT.

## SPIRIT OF ORTHODOXY.

For some time past, the doctrines of universal salvation, under different modifications, have been gaining ground in the northern section of our country. Of the truth or falsehood of these doctrines—of their influence on individual character, or public welfare, it is not our intention, as it is not to our purpose, at present to speak. They are certainly regarded with strong disapprobation by that part of the religious community denominated orthodox; and no little exertion has been and continues to be made, to arrest their progress. To this we have no objection to make, so long as such exertion is made in a spirit and manner consistent with the mutual rights and duties of men and christians. So long as the march of error, real or supposed, is encountered with weapons drawn "from the armory of God"—with reason and argument only, christians may lawfully, and profitably, perhaps, "contend earnestly" for what they believe to be the truth. But we are sorry to observe that, in the case before us, these weapons have not been thought, by our orthodox brethren, sufficiently sharp and efficient. Several instances have come to our knowledge, in which they have thought it expedient to employ coercive measures to restrain the aberrations of their brethren in matters of faith, and have directed against them the terrors of ecclesiastical censures, admonitions, and excommunications. Now, we remark with regard to this procedure, in the first place, that it seems to us impolitic. It leads one to surmise that the cause, which needs to be propped by such measures,

has some inherent weakness, of which its votaries are sensible. It was sarcastically remarked of Jupiter, we suppose by some heretic of those days, that whenever he was quite in the wrong, he was apt to have recourse to his thunder. We think the remark fully as applicable to religious sects as to the shaker of Olympus. For ourselves, whenever we hear the distant echoes of these spiritual fulminations, we instinctively conclude, that the party uttering them has been hard pushed on the field of debate. Lord Peter, if we rightly remember, found it convenient to call Dominic, with his tongs, just at that point in the discussion, when his brethren hesitated to confess, in contradiction to their own senses, that a brown loaf was a shoulder of mutton. Truth should, we think, have more confidence in its own strength and resources. It certainly needs not such auxiliaries as Dominic, and should be cautious of employing them.

## Christian Intelligencer.

PORTLAND, SATURDAY, APRIL 23, 1825.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

## THE AMERICAN TRACT SOCIETY.

It is now ascertained to a certainty, that the whole scheme of the above named Society, originated with Calvinians and Hopkinsians, and their ostensible liberality in appointing two Methodist Bishops as Vice Presidents, was a mere hoax, to render their plan popular. The publishing Committee, on whom the religious character of the Tracts published, entirely depends, is strictly Calvinistic. We have seen an article in the New York Telescope, from which we learn that "the Managers of the N. Y. Methodist Tract Society," have met, and "Resolved" not to unite in the proposed plan for a National Tract Society. They believe such "national" combinations are "fraught with danger to the religious communities of our country." This evinces the sound sense and moderation of the Methodists at New York. What an insult upon our liberal government it would be, for the Methodists, who have for many years been tolerated and protected against the wishes and will of Calvinists, by the majesty of law, now to unite with the persecuting people, who strove to crush them in their infancy, and chain the mind of the rising generation to a succession of Tracts, engendered in the hot-bed of superstition and fraud, and issued in millions, for purposes purely clerical. It would be putting at defiance the clemency and veracity of the Lord of heaven and earth, as much as it would for the Son of God to have cast himself down from a pinnacle of the temple, because God had said, he would give his angels charge concerning him. It is seriously to be regretted that the Editor and conductors of Zion's Herald, do not discover the mischiefs which must ultimately result from such combinations, refuse to co-operate in them, and sound the tocsin of alarm to their brethren and friends. We cannot believe that that paper would have taken the course it has, in recommending the proposal for a National Tract Establishment, had not its conductors misunderstood the real object of its projectors.

In these remarks against the system designated, we do not mean to condemn all Tracts, indiscriminately, which are issued under the auspices of Orthodoxy; for we have seen some that were intended for the suppression of profanity, intemperance, violations of the sabbath, and other vices that are too prevalent. Far be it from us to say a word preventive of the favorable operation of any publications of that description. Any story or allegory, which is founded on matter of fact, and consecrated to moral and truly religious purposes, will not be intentionally assailed in our columns. But we have carefully perused some Tracts, and seen notices of others, which are to be put into the hands of our children to regulate their moral habits, that are as sectarian, scandalous and demoralizing, as any libellous paragraph, which disgraces the pages of a common journal, in times of high political excitement. Against such publications we raise our feeble voice. That we heartily sympathize with our brethren and friends in New York, the Lord knoweth, if they are compelled to send their children to schools where such contemptible tales and silly tissues of falsehood and folly, are read. Stories, which, for incredibility, are equal to the relations of what was seen, or heard or done by the superannuated, "in their younger days," are multiplied in clerical presses, and being clad in prudish attire, are sent forth in myriads to replenish



the earth. These whispering, back-biting descendants of Orthodoxy, are as eagerly sought by many well-meaning people, and fondled and beloved, as though they descended from the Heavens. To prevent, as far as possible, such people from being deceived by those deceptive fabrications, and not to injure the feelings of any individual, these remarks are offered for consideration.

### LIGHT IN THE SOUTH.

We learn by the Boston Magazine, that Rev. A. Kneeland, of Philadelphia, has recently visited Wilmington, S. C. where he met with a most cordial reception. He spent four Sabbaths in that place; delivered 12 Sermons to numerous and respectable auditories. The Episcopal minister heard him at least six times. Mr. Kneeland returned through Duplin County, preached one Sabbath, and a Lecture in Washington, Hanover County. There is a great anxiety to hear the word of life, in that part of the country, and many are willing to receive it into good and honest hearts. It is to be hoped that some well instructed scribe will soon travel in that region, and dispense to them the unsearchable riches of Christ.

### A CONVERSION.

An interesting Letter was lately published in the Universalist Magazine, addressed to the Rev. Walter Balfour, in which the writer presents a series of observations, of which the following is an epitome.

1. The writer belongs to a Church in which the doctrine of endless misery, is an essential article of belief; but from reading Mr. Balfour's Inquiry into the Scriptural import of the words *Scheol, Hades, &c.* translated Hell, &c. he is convinced that that doctrine is untrue.

2. Since his last conversion, the writer has called on several of his former brethren in faith, and solicited them to substantiate the truth of their doctrine, by the Scriptures; but they have uniformly failed in the attempt.

3. Several members of fair standing in the orthodox church, are satisfied that the bible does not teach the common notion of future punishment; others are more cautious how they express their convictions on the subject; but acknowledge the divine law does not require the endless misery of the transgressor.

Our limits preclude the insertion of the whole Letter.

### MISSIONS AT THE SOCIETY AND SANDWICH ISLANDS.

Though we have never entertained an high opinion of the missionary operations of the day, we have still had the charity to believe, that a vast majority of the contributors to these establishments, have been actuated by pious and benevolent motives. We have invariably been of opinion that Foreign missions were at first established for political and religious purposes; and that when the christian party, (as they would be called) became sufficiently strong, on any of those Islands, that the others must submit to their dictation, or civil war would ensue. Nothing has appeared, as yet, to alter that opinion; but much, to confirm it.

On the evening of the 15th inst. we heard the Rev. Mr. ELLIS, from the Sandwich Islands, give an account of the success of the missionary enterprise, in the Society Islands; and we are happy to say, that for many reasons, his address was interesting. As Mr. Ellis is a stranger in this country, we shall, out of courtesy to him, omit some things which might, in another man, be the subjects of particular criticism and animadversion. We cannot conscientiously refrain, however, from remarking on the course which the Rev. Stranger pursued in his address and narrative. We think his method was calculated to leave a wrong impression on the mind of his hearers; or, in other words, it would incline them to over rate the good, which missionaries may have effected in the Society Islands. Mr. Ellis depicted, in the deepest colors, all the former vicious, cruel, and bloody deeds of those Islanders, with which he was acquainted by observation and hear-say, without intimating that they possessed one innocent or amiable trait of character; and then, he contrasted with that, their present state, narrating in the strongest terms, all their improvements; domestic, social, moral, political and religious, without so much as intimating that they were inclined to any vices whatever. From the description he gave of them, they are now much more moral and religious than the inhabitants of any village in New England. The candid

reader will not fail to discover that the picture Mr. Ellis gave, was probably, extremely imperfect; having a tendency to misinform the audience concerning their true state and character.

Let us suppose, for instance, that a man wanted to ingratiate himself into the favor of a Mahomedan congregation, by decrying the character of christian countries. Let him have access to the Journals, & Records of crime, (as well as old stories concerning what was never published,) of either England or America; and we solemnly ask, whether he could not collect enough to occupy an address of half an hour, that would make an audience shudder at the recital? What crime has been left uncommitted? what cruelty, unpractised? No instance of cruelty was mentioned, as a fact, by Mr. Ellis, which has not been equalled in lands called christian. Now if the Mahomedans took this one-sided narrative as a description of the Christian character, would they not be deceived; though all the things narrated, were true? The same man might collect the traditions of Indians, concerning the virtues and kindnesses of their Chiefs and predecessors, and placing those in addition to what he might have seen in some of them, might make it appear to an audience wholly unacquainted with the facts, that common Indians were much better than the people in christian lands, of which we have just spoken.

Hence it will be discovered that although it is admitted that the Missionaries may have done some good in the Society Islands, it cannot be denied that Mr. Ellis's narrative was calculated to exhibit that good, in an augmentation of an hundred fold.

On Sabbath evening last, Mr. Ellis gave an elaborate and rather uninteresting account of the Sandwich Islanders, of the Missionary works, and the late war in those Islands. He frankly admitted that little or no alteration had been produced in the character of those people, excepting, that by the order of the King, the soldiery had demolished the temples of idolatry, and enforced, in some respects, the observance of the christian Sabbath. From the manner in which Mr. Ellis spoke of the late war at the Sandwich Islands, every unbiassed hearer must discover that he wanted to make the best of an extremely bad subject. We should have come away from the meeting, having a higher opinion of the Speaker, had he told the whole truth, concerning that war. His account was extremely garbled and imperfect, or we are grossly mistaken. He did not, as he should have done, inform us that the instigator and leader in the contest, is a graduate from the Cornwall Missionary School. The following is a brief, but, as we believe, correct outline of the affair. If it is not, we beg to be corrected by any friend of Missions, and the kindness shall be duly and publicly recognized.

On the death of Tamoree, late King of Atooi, the Island was taken possession of by Krymakoo as Regent. At this, and other oppressive acts, the Chiefs became so dissatisfied, that on Sunday, the 8th of August last, some of the Atooi people, with George Tamoree, who was educated at Cornwall School, and sent out by the Missionary Society, at their head, made an unsuccessful attack on the fort. They were repulsed, leaving two Chiefs and about twenty men, dead on the spot. Krymakoo, with about 1000 or 1500 men at his command, from the Windward Islands, marched forth and attacked the people of Atooi, in their entrenchments, and overcame them, leaving many dead and wounded. George, the Missionary, and instigator of the war, retired to the mountains, with only a few, not more than 600, followers. Troops have been sent out to scour the Island, since which the war has been truly sanguinary. The hills are covered with victims to savage barbarity.

Had Mr. Ellis told us that George was a Missionary, educated in Europe, and sent back to christianize his countrymen, he would have been above suspicion.

But since he was silent on that important point, we leave it for others to assign a reason for such an omission. We are not willing to believe but that Mr. E's intentions are good; though he may see proper to conceal some facts and overrate others. He was undoubtedly sent to this country, to re-kindle the missionary zeal, and prevent the late murderous and disastrous occurrences on the Islands, from proving too great a damper among the more truly benevolent and discerning friends of missions. In confir-

mation of this, we may witness the silence of orthodox papers, as to the conduct of George and his party. Even the "Prudential Committee," as it is called, recommended that nothing essential should be published of Mr. E's narratives, till he had had an opportunity of visiting the principal towns in New England. The truth is, let him go the rounds, and apologize for the misconduct of those pretendedly converted Islanders, and a plain, unvarnished statement of facts will be discredited by the devotees to the missionary cause. It will be impossible to open their eyes to realities. There is not a remaining doubt in our mind, that the course recommended by the above named committee, is the most prudent that could be chosen, to render the visit of this Rev. Missionary conducive to the object in view. He attracts much attention, calls together immense congregations, and is heard with that deference, which is excited by such strangers, on many occasions. His statements, however incredible; his narratives, however dry and repetitious; and his stories, be they as insipid and nugatory as they may, are swallowed by a wonder-struck multitude, as so many sublime truths, unhappily disguised in simplicity; and the serious, solemn fiction has all the effect, contemplated by the designing managers of the great monied schemes in America.

### Mr. SPARKS' COLLECTION.

We have perused the Ninth Number of "A Collection of Essays and Tracts in Theology, by Jared Sparks;" and feel happy in saying, it is an interesting and useful work. This number contains a variety of articles, among the most able of which, may be reckoned the Remarks on the Sin & Blasphemy against the Holy Ghost. It was our intention to have published a few extracts, as a specimen of the work, but our limits forbid. We must therefore be content with recommending the work to our readers and the Public, as being worthy of extensive patronage. Those who wish to examine for themselves, can call at Mr. SAMUEL JOHNSON'S Bookstore, Middle Street, Portland, who is Agent for the publisher. Mr. Johnson has for sale, a large assortment of Books, embracing the principles of liberal Christianity.

### "ERROR CORRECTED."

An article under the above title, appeared in the Mirror of yesterday, purporting to be a correction of the false and unfounded statement, which Mr. Rand published in that paper of March 4th, concerning Capt. G. Wilson, late of Westbrook. Our readers, who may see that hypocritical and canting article, are requested to wait patiently till our next paper comes out, when (the Lord willing) we will prove first, that Mr. Rand published a false statement; secondly, that his pretended correction of it is evasive and untrue; and, thirdly, that he has wantonly attacked the character of the dead, to injure the feelings of the living.

### NOTA BENE.

About 50 volumes of the Intelligencer remain "ON HAND," which will be neatly bound, in good leather backs, with limber and durable covers, so as to be conveniently rolled up, and sent by mail, if necessary; which we offer for One Dollar in advance. A few volumes will be bound in boards. Those who wish to purchase, will do well to call soon.

### TO CORRESPONDENTS, &c.

"POLYCARP's" bundle of interesting articles is very gratefully acknowledged; but as this volume is nearly complete, we propose to publish them in the next.

"The DIALOGUE between the Baptist and Universalist, will be postponed likewise.

"CANDOUR" is under consideration.

### NOTICE.

The AGENTS for the Christian Intelligencer are earnestly requested to give the Editor speedy information of all the Names on their respective lists, if any there are, which are in Arrears for the Third Volume of this paper; as all such must be discontinued at the end of the present volume, unless the Agents will consider themselves responsible for such subscribers.

For reasons which need not be again stated, we ask for an adjustment of all accounts of more than one year's standing, before the present volume closes.

New Subscribers can be furnished with the back numbers of the present volume.

N. B. It becomes necessary once more to notify our FRIENDS and AGENTS, that whenever they remit money for the Intelligencer, they should be CAREFUL to MENTION the NAMES and PLACES of RESIDENCE, of the persons for whom they remit. Let not this be forgotten, in future.



## Sacred Lyre.



## A HYMN.

High o'er the heaven of heavens, I saw (and trembled),  
O God of gods! thy robes of splendour!  
Thunders cherubic shouting, "Holy! holy!"  
Lord God Almighty!

Drop down, ye heavens! and pour a flood of glory;  
Ye shades of death, the dawn of life approaches;  
Mortals shall learn the music of thy thunders,  
Infinite Goodness!

Rise from the dust, array'd in godlike beauty,  
O Solyma! immortal joys await thee,  
See thy whole race, from heaven, earth, floods, assembling,  
Crown'd with Salvation.

Nations unborn shall throng thy flaming portals;  
And midnight silence hear the lofty chorus,  
Hailing the morn that lifts her smiling eyelids,  
No more to slumber.

Shout, ye loud winds! the universal triumph;  
Sing to the world, "Thy God! thy God! descendeth,  
Rears his high hand, and swears, I live for ever,  
Live, thy Redeemer!"

## Dolectical.

FOR THE CHRISTIAN INTELLIGENCER.

EXAMINATION, &amp;c.

CONCLUDED.

We cannot refrain from congratulating Mr. Tripp on his having avoided the error into which most Protestant writers have fallen, who have generally confounded the Waldenses with the Albigenses. The truth is, these sects originally formed distinct, independent bodies, unconnected with each other. With regard to the former, it has been justly observed, that in the scale of doctrine and morals, they were angels when compared with the latter. But since Mr. Tripp has assigned the Waldenses a place on his catalogue of "witnesses," it may not be improper to inquire what were their claims to the character which our author has thus gratuitously conferred upon them. According to Rainerius, who had himself been a disciple of Waldo, they were distinguished by the maintenance of the following tenets: "that a priest in mortal sin can neither validly consecrate the eucharist, nor absolve penitents; that it is unlawful for the clergy to have any temporal endowments, or to possess benefices, and for the faithful to pay tithes to them; that the church of Rome ceased to be the church of Christ ever since the time of Pope Sylvester, when the poison," to use their own language, "of temporal possessions, entered into the church: that to swear upon any account whatever, is a mortal sin: that it is a crime to put malefactors to death, for which crime all princes were damned." They maintained, besides, that the apostles were laymen. See Rainerius, c. 5. as quoted by Challenor, "City of God," p. 47, Illustrus, in catalog. Waldens. Confess. Bohem. referred to by Turbeville, "Manual of Controversies," p. 37. "To the above mentioned errors," observes Dr. Challenor, "they added a sacrilegious dissimulation, going to church with the catholics, joining in mass with them, confessing also and communicating deceitfully, whilst their hearts were far from them." If Mr. Tripp will give himself the trouble of referring to the work of Rainerius, already noticed, he will find that these "witnesses" adhered to three doctrines at least, of the church of Rome, which Protestants have rejected, and which they profess to consider among the grossest errors of popery, viz. transubstantiation, priestly absolution from sin, and the distinction between mortal and venial sin.

But as Mr. Tripp has designated the reformers as forming a part of this host of "witnesses," it is highly important that we should ascertain on what grounds the character in question has been bestowed on Luther, Calvin, Zuinglius, &c. &c. in connection with the sacred writings. Is Mr. Tripp acquainted with many of those doctrines that were actually maintained by the reformers, and particularly by Luther? Is it necessary that Mr. Tripp should be apprized of the fact that the principal author of the reformation published to the world that one of the most important acts of the reformation, the entire abolition of the sacrifice of the mass was adopted at the suggestion of the devil? Is Mr. Tripp unacquainted with the fact that Luther, in his Book for abolishing Private Masses, presents the reader with a long and minute account of a conference, which he says, took place between himself and the "father of lies," upon the subject of that sacrifice, in

which the question it involved was discussed between them, Luther advocating the doctrine, and Satan opposing it; that the arguments employed by the devil were such as inspired the reformer with a belief that the doctrine he had hitherto defended was false and unscriptural? Is it requisite that Mr. Tripp should be told that Luther taught the lawfulness of polygamy and concubinage in certain cases, and that this reformer, in conjunction with Bucer, Melancthon, Rand, and other reforming ministers, granted a dispensation to the landgrave of Hesse Cassel, by virtue of which that prince was permitted to have two wives at the same time? Can a man with propriety be styled a "witness" for the truths of revelation, who, in the first place, has excluded from the bible several acknowledged canonical books, and who, secondly, in his translation of the bible, has been guilty of the most flagrant perversions, and the grossest corruptions of the sacred text? With regard to the first objection, the fact cannot be controverted, that Luther rejected the books of Esther, Job, Ecclesiastes, the epistle to the Hebrews, the epistles of St. James, St. Jude, the second of St. Peter, the two last of St. John, and the book of the Apocalypse. Respecting the book of Esther, he observes, "though it be received by the Jews, it nevertheless deserves to be put out of the canon." "Ecclesiastes," he alleges, "is not complete, the writer of it waiting boots and spurs, and riding on a long reed, as he himself used to do in his monastery." The translation of Luther has been pointedly condemned by three Lutheran divines of distinguished celebrity, (not to mention others,) Andreas, Osiander, and Keckerman. The famous Zuinglius, addressing Luther concerning his scriptural works, uses the following energetical language: "Thou dost corrupt the word of God, Luther. Thou art seen to be a manifest and common perverter of the scripture."

The foregoing are but a few of the charges, with respect to doctrine and practice that might be alleged against the principal father and founder of the reformation. Mr. Tripp, or any other person who may wish to learn by what authorities those charges are substantiated, can obtain the necessary references on application to the editor of this paper.

It has been observed by Dr. Milner, in regard to Calvin, Zuinglius, Carlostadius, Ecolampadius, (who, if we may credit Luther, was killed by the devil,) &c. "that it would be an easy matter to trace from their own writings, and the accounts of their professed friends, separate portraits, almost as disgusting as that of Luther himself." This can be done whenever Mr. Tripp or any person who may be disposed to espouse the cause of that gentleman, may require it.

But independently of every other consideration, with what propriety can men be styled "witnesses" for truth, between whose creeds and opinions nothing like union or harmony existed? That this assertion is correct, no person who is acquainted with the doctrines taught by the several reformers will deny. All their differences regarded points on which God has undeniably made some revelation. Among numerous examples that might be adduced, the following present a fair specimen of the differences of the reformers. Luther maintained that in the sacrament of the eucharist, Christ was present with the bread, Zuinglius, that he was present in figure, and Calvin, that he was present by faith.

To conclude, with what propriety can Protestants accuse Catholics of error, while they are themselves uncertain of the truth or falsehood of their own systems? The Protestant rule of faith is the bible as explained by the private judgment of every individual. Now what may appear to be the right exposition to one man, may appear the wrong exposition to another. As no individual can lay claim to an infallible certainty of the truth or falsehood of the interpretation he has adopted, and without a certainty of this description, it is impossible to believe any doctrine of revelation with a divine faith, so neither can he consistently accuse those who differ from him in the conclusions they may have drawn from scripture, and which even according to one of the first principles of Protestantism, may be true, of having fallen into error. For the Protestant rule of faith which admits of no infallible judge to decide upon the true meaning of scripture, cannot prove to those who have employed it for the discovery of truth, that it has not deceived them. Besides, are not Protestants divided into innumerable sects, opposed to each other in doctrines, and are not these dissensions constantly increasing? Has not every prospect of terminating them, long since vanished? Now where contradictions are to be found, errors must of necessity exist. Persons who may be said to be almost literally immersed in error themselves, should be the last to prefer charges of error against others. Persons residing in houses of glass, should not annoy those who pass by their dwelling places, as the assailed party can retaliate with a fourfold vengeance upon the aggressors.

EXAMINER.

## HOUSES OF WORSHIP.

The Universalist Society in TURNER have commenced the erection of a Meeting house in that town, after the model of the Universalist House in this place—and expect to complete it in the course of the season.

A House of Worship for the First Universalist Society in this town, is about to be erected, on the east side of Federal-street. The building is to be sixty feet in length, by fifty in breadth, to contain 64 pews on the floor, and a gallery for the choir across the South front. It is to be a plain wooden edifice, with ten Gothic windows, each about eighteen feet in height; and will probably be completed by the middle of July next.—*Nantucket Ing.*

## DIED

In this town, April 6, Mr. DAVID NEWBIGIN, ag. 55. The deceased followed the seas, till prevented by debility. He was, however, industrious and laborious, according to his strength, until confined to the house by his last and lingering illness. Mr. N. was remarkably patient and resigned to his allotment, although unwearied pains were taken by well-meaning opposers of Universal Grace and Salvation, to disturb his mind and shake his faith. He gave a comforting evidence to his surviving relatives and friends, that he was reconciled to God, and trusting in the Saviour of the world for a glorious immortality to come, he took his leave of all things temporal, and without a struggle relaxed into the sleep of death.

Also, Mr. AFRICA H. PETERSON, aged 29. Mr. P. died of a pulmonary complaint, occasioned, as was supposed, by his being cast away in the brig Mary & Martha, on Long Island, Feb. 11, 1824, *Small*, master. He then took a violent cold and overdid himself by his exertions to preserve life. He failed gradually from that inauspicious moment, though he afterward went two voyages to the West Indies. Mr. P. was a virtuous, honest, and morally upright man, and during his last, wasting sickness, manifested uncommon submission to the superintending providence of God. He enjoyed a blessed hope of future bliss, and remained unmoved and unshaken in the belief of the final restoration of all fallen intelligences, through the changeless, universal Grace of God in Christ Jesus.

Also, Mr. Asher Perkins, of Connecticut, aged 40.

In Westbrook, Capt. — Harper, aged 93.

In Turner, March 14, Mr. LEVI MERRILL, aged 66. Mr. Merrill, endured an illness of several months, after he was given over, as past recovery. His mind appeared to be engrossed in religious and spiritual things. He conversed on death and the prospects of a future state with great composure and firmness; declaring unqualifiedly his willingness to depart and be with Christ. His advice to his friends, and especially to young people, was truly evangelical. People of various persuasions, preachers as well as others, came to his bedside, and heard him declare his unwavering belief in Christ as the Saviour of all men. Just before his departure, Mr. Merrill was heard to utter, "I am clean," three times repeated; and then saying, "Come, Lord Jesus, come quickly;" he expired without a groan.

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